1 bundle of tobacco (about 1 lb.) for 1 bagful of honey.
1 large earthenware pot for 1 large prepared antelope skin.
1 small earthenware pot for 1 small prepared antelope skin.
1 bushcow of cereal seed for 1 basket (bengat).
1/— worth of trade beads for 1 gourd full of honey.

The bag used as a measure for honey is the smaller size of bengat, measuring 7 or 8 ins. by 6 ½ or 7 ins. The gourd is about 15 ins. long. The large pot stands about 20 ins. high, the small, about 15 ins., and the large antelope skin is usually a bushbuck, the small one a duiker.

There are no special market places or places of exchange. The Dorobo go to the nearest smith or potter and make a bargain, returning later with the exchange equivalent to collect the goods. There is no language difficulty in these transactions, for the Dorobo language is no more than an easily understood dialect of Nandi. Getting tins or pottery means going into the Reserve, but to get seeds, tobacco or beads they need only go to the nearest friendly Nandi who has what they want and is willing to make the exchange. Sometimes plant material of medicinal value (i. e. what they think is medicinal value) is substituted for some of the regular exchange articles, but the above list represents the ordinary practice. When Dorobo have money with which to buy what they want instead of exchanging goods, they have the choice of going to the shops at either Songhor in the south, or else at Aruwe in the North Reserve, where there is a collection of Indian shops. The men do not like their womenfolk to go to these places unescorted, but occasionally some of the ladies save up to slip away unobserved to Aruwe; they seldom go to Songhor, as it is in the European area.

No human group can exist without some form of co-operation, and even when a man lives alone, as he may have to among the Dorobo, he is not because of that cut off from or unable to share in the activities of his kind. Within the family people are interdependent, and in the settlement they help each other. The main activities in which people normally co-operate are four in number: 1. House-building. 2. Hunting. 3. Digging earth. 4. Cultivation. (1) Building huts is a woman's work, which a man will do if he has no wife, and for which he will get help from a relative or classificatory. (2) When people hunted game they usually went out in parties, and the kill was shared among them. (3) Digging earth means a journey of anything up to 10 miles round the edge of the forest and into country where nowadays there are strangers, so people find it both safer and more convenient to go in parties, for though they are in no danger of being attacked, their unaccompanied skyscraper demands numbers to give confidence. (4) In a family or clan group, though each individual has his own shamba, he will expect both to help and to be helped by the other members.

Together with the spirit of co-operation is the rule of joint consumption. We have already seen how meat is shared according to definite rules; and among the Dorobo certain other things which are hard to come by must also be shared. The chief of these is tobacco, of which when a man has acquired even a small supply, he is supposed to give some to his father, to his wife's